3: Mackenzie M-5 (ca. 1925) 1925
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young gathering around the white man, and lending themselves to his purposes, the old even to-day approaching him with reluctance, if at all, for to them he still retains much of the awe and hidden power with which he was credited in the earlier days.

The individual Konde is not so popular with white men as are members of other tribes; indeed there are employers who will not knowingly give work to a Konde at all. As workmen, it must be acknowledged that they are both less active and less reliable than surrounding tribes; they are neither so intelligent nor so loyal to contract. The Konde soon wearies of effort, and longs to get back to the lowing of his cattle and his pretty little hut in its banana grove. He loves his children, and the hope of being able to clothe them if he works well, does not compensate him for prolonged absence. Loyalty, as the Henga, Angoni, and Yao are loyal, does not distinguish the Konde, who show loyalty rather to chief and to tribal custom, than to the white man with his problematical benefits. They have never attached themselves to the European, as many of the surrounding tribes have done; for the Konde are less convinced than others that the one hope of Africa is the European and his influence; less convinced, be it added, that Africa stands so desperately in need of saving. That may be due to their unawakened condition—and, again, it may not. Educationally, too, they are less advanced than other tribes. Only a few of them are to be found in Government offices, or doing the skilled work which commands such good pay from Europeans; nor have they supplied,

3: Mackenzie M-5 (ca. 1925) 1925
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812 in any numbers, the trained assistants in Mission work
797 who form one of the principal successes of Missions among other tribes.

157 But this does not imply that the Konde are without virtues. They are very shy, and respectful to authority, the latter a characteristic that atones for many defects in the minds of those who consider subserviency the primary virtue in a native of Africa. Their conservative nature prevents them being too free with strangers, and they will not greet a passing European, either until he takes the initiative, or until long friendship has convinced them that it will not be regarded as an undue liberty. Once their confidence has been gained, they are found to be merry, laughing, and bright. The friendliness of children is an attractive feature of the tribe. And the adults are most willing to be friendly also, provided the first advances are made by the European. When one begins to know them intimately, it becomes obvious that their backwardness is not due to lack of capacity, but to an unyielding conservatism, which leads them to think long—and some have been thinking for a generation—before committing themselves to anything new. "We will think about it" is a common response to invitations to take their place alongside the more progressive tribes. Yet with it all they are a lovable people, responsive to friendliness, deeply attached to each other, and to all who rightly claim the name of friend.

567 Slavery is, formally at least, a thing of the past. It is asserted by natives that some men and women are still in slavery, but while that is not impossible, no one

551 He is now Ambangire Mwakalukwa Mwakasungula; but his mother usually has a pet name for him, which no one else uses; and, finally, at marriage he takes yet another name, used only by his wife. But only one name is used at a time. When the personal name, Ambangire, is used, he is among familiar friends; when he is called Mwakalukwa he is being referred to as his mother's son; and when it is desired to honour or humour him he is given his title of Mwakasungula.

Girls take the personal name of the paternal grandmother, but are sometimes referred to by their father's family name.

857 For boys, the work of life begins at about five. It is a greatly longed-for promotion, for at that age many of them go out with the bigger boys to herd the village cattle. One may see almost anywhere a couple of infants, with long sticks, looking after herds of fifteen to twenty head of cattle, and having a thoroughly good time of it. In the low-lying plains they do not begin till they are eight, for there the grass is longer, and the ever-present dangers of the bush are more difficult to guard against. The boys, big and little, get together in groups, and there is no kind of evil that growing boys can learn that they do not learn during that period; but they learn also much that is good, and useful in after life. About eight to ten thousand children of all ages attend the Mission schools, but with many attendance is spasmodic, and the great school of life is the bush. The majority of parents follow the educational principles of Mr. Samuel

• [872]

9: Wilson E-5 (1934-1955) 1959
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May they all go away. 797x
Our Church is calling everyone to come in so that the house of marriage may be filled. It is Thy work to give them[1] all new dresses. 795x 779
May they all go away.
We are taking beer as wild animals; we forget worship which is our life. Teach us to drink beer moderately, Father.
May they all go away.
We have forgotten all the laws You gave to our forefathers. We have married women by snatching. Turn us to a life of new marriages according to the ways of our forefathers, Father.
May they all go away.
Father, Son and Holy Ghost, One God, ever and ever. Do unto us according to what we have said. Amen, amen, amen.

In spite of the assertion in the constitution that the rules of faith are based on the first five books of the Bible, a sermon we heard was based on New Testament parables; candidates at baptism must give their assent to Apostles' creed; and the doctrine of the resurrection is preached at funerals, John xi. 25-6, and Job xix. 25-7, being read.

The African National Church has five schools at which half the fees charged in corresponding classes in mission schools are levied, but not all of them succeed in keeping their pupils. In 1937 there was a 'strike' by African National Church parents against sending their children to one school because 'the children of the leaders in this area are attending the Livingstonia schools and none goes to their own National Schools'. [872]

The members of Ngemela's Church were less sophisticated than those of the African National Church and we heard of no written constitution. The services were also simpler. The only sermon we heard was on repentance.

Repent and repent soon; do not delay! Repent in your hearts! There is no virtue in baptism; it is just water; but let your hearts be washed clean. The world is full of things which excite wonder and envy. Many when they see the riches of their fellow say to themselves: 'I will go and steal his things', but we must not do that. Many go and commit adultery in the long grass, but we must not do that. God has sent us the Gospel. These are the words of Christ and none other are his words (holding up the New Testament). Our Fathers had never heard of it, but we have, and Christ calls us to repent. In the old days when a 797x 795x 779 688

[1] Referring, Nyanuru said, to the wives of polygynists. Many women in Ngonde objected to polygyny on the ground that where there were several wives they were not properly clothed. [595]

9: Wilson E-5 (1934-1955) 1959
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CHAPTER XIII

TWENTY YEARS' CHANGE

How does Christianity interact with other revolutionary forces in the community? It has been possible to observe the changes that have taken place among the Nyakyusa after a lapse of twenty years, and a summary of them is necessary before we proceed to a discussion of the links between religious and secular change.

The first thing that strikes a visitor returning to Nyakyusa country after many years, is that the isolation, which was so typical of the valley, has greatly diminished. Buses, filled with Nyakyusa passengers, cross twice daily the high pass that leads out of the valley, and where once travellers died of exposure and starvation there is a hard road fringed with homesteads and fields. The belt of unoccupied country that even twenty years ago separated the Nyakyusa from their neighbours has disappeared, for they themselves have spilled out of the valley to the north and west, and their Kinga neighbours have come down the Livingstone escarpment to the east and cultivate the mountain slopes, for 'they no longer fear that people (i.e. the Nyakyusa) will seize their property'. Men travel abroad to find work and they go much farther and stay away longer than before. In the remotest village there is some man who has visited Burma or Malaya as a soldier, and a dozen lads who will argue the relative merits of the Orange Free State gold mines and the Copper-belt as centres of employment. Many women now accompany their husbands to Rhodesia, or other parts of Tanganyika, and some travel to visit daughters or sisters. The older women enlarge on their journeys and joke about how fearful they used to be.

Travel implies learning another language, most often Swahili, but also Bemba and English and the pidgin of the gold and copper mines called Fanakalo. Thus intellectual isolation is disappearing along with the physical isolation. The numerous 'bush schools' which existed in the Nyakyusa valley in 1938, and at which many of those who attended never even learnt to read and write, have been largely replaced by mission primary schools, state-aided and inspected, and in these and the Native Authority primary and middle schools there are now 9,437 pupils, as against about 300

9: Wilson E-5 (1934-1955) 1959
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in similar schools in 1938. Less than 40 per cent of the children between eight and eleven years old[1] are as yet in school in Rungwe District and the demand for places is enormous. Among the most insistent are girls wanting education. During the 1930's the Education Department was trying, with little success, to coax girls to stay in school long enough to learn to read and write, but today nearly a third of the primary school pupils are girls. A handful of boys and girls go out of the district to attend middle or secondary schools, and a few candidates for training as teachers and district nurses come in. These an educated person, or one who goes out to work, mixes with people whose backgrounds and languages are quite different from his own.

Then people are richer than they used to be, partly because of the wages earned abroad, and partly because of the coffee and rice grown and exported. There is also some employment within the district on tea estates (especially important to women and girls), and coal and vermiculite mines. The value of peasant crops exported has risen from about £14,000 in 1936[2] to nearly £37,000 from coffee and rice alone in 1955,[3] and some men have made as much as £150 from their coffee in a year. A coffee cheque of £50 to £80 is common. In addition to the peasant crops there is tea from estates—well over a million pounds of made tea in 1955 as well as a quantity of seed. This increase in wealth has involved a change in the division of labour. Because men are not at home to clear and hoe, their wives, perforce, must clear fields and hoe for themselves, assisted by their young sons, boys who twenty years ago would not yet have stopped herding.

There has been a rapid increase in population, more especially in the hills, due partly to the development of health services and

[1] Number of children in Mission and Native Authority schools in Rungwe District, 1955:

Boys	Girls	Total	No. of children 8–11 years of age (estimated at 10% of total population)
6,220 (Middle School: 318)	4,234	8,648	15,750

(This total does not include those who are in middle schools outside the District, nor does it include those following a professional course in the District)

(Figures provided by the courtesy of the Provincial Education Officer, Mbeya.)
Change in figures is not discussed for it was not possible to visit that area in 1938.

[2] Coal Company, p. 18.

[3] Calculated from figures kindly supplied by the District Commissioner, Mr. Peter Johnston.